

New York Group 1

Tuesday, January 10th 1967

Mr. Nyland: It ought to be a very happy day...evening... because you won't see me for another three weeks I would almost say it's happy for me, because I won't see you. But that isn't really true. But in any event three weeks and what are you going to do? Last night I talked about that to Group Two, and the proper attitude of how new people... Now who is this? Hun, who did we let in the other day? Phyllis? Hum, shall we run the same risk? All right, let's be lenient. Who is it?

Robert?

Robert: Barbara Bardion.

Mr. Nyland: Excuses for what. Barbara, by the grace of the Lord.

Barbara: Yes, thank you. (Laughter)

Mr. Nyland: Well. anyway he let you in. So last night I talked to the newer people about what their attitude should be to the older ones, and tonight I would like to say something to the older ones about what their attitudes should be to the newer ones. Because there is a distinction between groups, certainly there is a distinction between those people in the terminology I always use ...committed, or rather who feel that there is something worthwhile in the ideas of Gurdjieff... and that they want to practice it and see what the results might be. That they are willing to experiment with it, and to a certain extent, and then even compare results, on the basis of truthfulness and seriousness. And that of course when I say here Tuesday you carry, you see you carry a certain level. You carry that responsibility, and I hope you will carry it for a long time. And in order to do that you have prepared Monday, and you have to learn how to be with new people who are anxious, or perhaps curious only. But what is needed is to understand the language of the young and to know at what level they are... not your level... after you once establish contact. If you establish with them a certain understanding based on

trust...that is, if you indicate when you start answering a question that you have listened, that you also know what they are talking about and that, I hope, partly in the words through some experience of your own, that when you use the kind of language that is adaptable to their ears and their understanding; and yet you know at what level they are and what level they ask it from... what is in them really questioning you... if you are the one who is going to answer... don't be over anxious. You must leave room for each one to answer, at the same time don't leave too many silences. It is better to fill them, even if, I would say, you have to be clever, that sometimes you might start with a sentence, not knowing exactly how you are going to end it. There is a certain way that you can indicate sometimes something, by repeating their question, or questioning them a little more.

But in any event you have to establish that kind of a relationship with them, that they, as it were, feel at home, and then of course it depends on your intelligence, the way you can choose certain words and formulate them, and also the way you say it, and it indicates that you know what I have been talking about, and what is really there for a problem. And then with that you start now to answer as they talk, and as you... you feel that perhaps you would like to answer... you follow whatever their thought process is as they formulate a question. And already from the beginning you start your answer in yourself. You already go along with them as they continue, and you yourself make the question as an answer in you, and yet you are formulating as they are talking. And if they talk and then introduce a little bit of a new concept, your answer already sub-vocally will be in you, so that at the time when they stop, you don't have to wait too long to start your answer. You prepare more assured that you are linking it up with the way they have been thinking, as represented

by their question, that somewhere along the level of...indicated by that question, you attach your beginning of an answer.

Always answer, always answer in such a way that they understand that you understand what they mean, and give an intelligent kind of answer, even to the extent that you say that, that I don't know because it is outside of my experience. Or I really don't know what you are talking about; maybe you can say it again; maybe you can clarify that for me. Be quite honest about it. Don't pretend. It is nonsense to pretend; it's going to be found out anyhow. People in general are not stupid.

But then when you have answered, or rather when you have indicated that the direction of an answer would be in a certain way so that they can follow you, after that you can add it a little bit, I would almost say of your own. That is, when ever the question introduced a certain subject or an experience that you are familiar with, you also will remember in what particular solution you faced the same kind of problem. And that with this there is a great deal of extra material that belongs to that, perhaps dependent on that state in which you were at that time, when you had the same kind of a question. Or how you went about answering it for yourself. So that that would give a certain perspective to the question and to the answer, and that with that you carry the person who has asked the question up to a certain point, to indicate where does the question belong; and then say a few things about work in general.

Always try to place it, always try to acknowledge that it fits into work, in some place or other. And of course it does require on your part a certain precedent. Don't think you have to know it all. As I say, don't pretend; let it go. There are several of you: Each one of you will be here if honest and serious enough to try to answer. Leave a person alone while he answers. Bide your time. Give

a person a chance to develop, he will know it better than you. But don't interfere. Don't interrupt, don't be too anxious, don't put yourself on the foreground, you are going to solve that particular problem. The function of the moderator is to regulate the level of the question..he can at certain times stop the person who is questioning, when he goes over board. He need not feel that he is responsible for an answer, but he is responsible for the recognition of those who wish to say something.. and that proceeds then in an orderly manner. So that when I mention now a few people who I've asked, who I think would take the responsibility of that kind, you have to understand that they're not chosen for the purpose of knowing the questions and how to answer them, but in my opinion simply asked for themselves to see how they could function, and also on the part of all of you to acknowledge that. Sometimes it may be difficult.

The first evening, that is, a week from today, Peter will be in charge as moderator, and whatever he makes of it, that will be his as experience. Hee will find out many things. Then as a result of that meeting Monday, some of you wish to meet on Tuesday. On Tuesday you talk about whatever questions there were on Monday, and you criticise each other for what was not right, or for what you think was not right, or why you had a different opinion, a little additional you have, or something you can contribute. Constantly you have to have in mind that you want to become clearer and clearer and uniformly and more exact about where questions are, and how they should be answered, in the terminology of Gurdjieff, in terminology of work as we understand it.

Now you can on Monday if you wish, start off with a tape, I've suggested it, it's left to the moderator to decide what they want to do. And the kind of tape may establish, particularly for the newer people, a certain level, and there may be in such a

tape certain material that you may want to discuss or talk about. It is not necessary... I am not particularly anxious one way or the other. The main thing is that I would want you to talk about Gurdjieff. I want you to talk about work, not about generalities. The tape will help you because there we do talk about work, but if you can manage it without a tape, also good. So it's left to that person for that week to see what he can get out of it. And of course it remains for him to come back Monday and Tuesday, and he can select who he will admit on Tuesday. On Monday everybody can come. On Tuesday only those who are really quite anxious to straighten out and who have already, you might say, gone through the mill in understanding, it is not a question of showing off, it is not a question of arguing. It's a question of getting together to put all the cards on the table as it were, and to see that you all come to a mutual agreeable conclusion, so that you can talk about it for the next week.

The second week I will ask George Nishimura to be moderator. It is a difficult thing, to some extent for him. At the same time it's quite excellent, and I'm very happy he wants to do it. For the third week I will ask Dave Greenberg. Last night I asked him to answer a question, I felt a little bit badly about that afterwards, because the question that was asked was a little bit not so detailed but was rather difficult to answer, I think. And Dave made an attempt but it was not enough, and then I took over...almost I would say I would like to apologise for that because I had in my mind that he would continue. And then at the same time I felt that certain things were not said that I felt had to be said. So in that way I took over a little bit, and I hope that David will understand why I did. It was necessary for the particular person who asked that certain things were straightened out. And then it became a general discussion which I think....and I hope was useful to some

of us, because we all face this particular problem of losing interest in work after a certain time. Now, I answered it last night, and there's no use in going into that again, but I hope Dave will understand what I had in mind when I did not refer back to him again. So here you are... three weeks, I'll be back I hope. To Doliente... the week after that. I will let you know how things go. I mentioned last night that there was a little tape from Portland, that indicates that Portland starts to become alive. And maybe there is a possibility of really developing something, so I will stop over there, and talk and see what is what; and in order you might say to bribe them, I've sent ten copies of All and Everything to them...and so they have to buy them now. So then we'll see what happens, if they read it or not...and whatever it may be... Seattle, Berkeley, Palo Alto...whatever there is to be done...we'll be busy every evening, I'm quite sure about that. I will also take a little bit of Firefly, ~~along with me in order to continue with it.~~ The situation with Firefly I'd like to mention depends on procuring a press; but I would like to print it ourselves as a project, and a little bit more of an arrangement has to be made before I really can get enough of that kind of machinery. Wherever we'll put it I don't know, but there is a project for many of us, to help with it and see what we can do.

As far as movements are concerned they will continue once a week under the jurisdiction of Ruthie, and so will the continuation of the Friday Group. It also will be held on Friday and whoever wishes to come really, can come, but it is a question of instructing, a question of learning, a question of being taught, and particularly the First Obligatory, and the second... isn't that Ruthie...?

Ruthie: So far yes...

Mr Nyland: Yes it will extend, and if you have very good pupils, you



can add the third. So it would be you might say, if you want to call it that way monotonous. But it is far the reason that you can really learn what is involved in a movement of that kind, so that you can really start to say that I can do it. Particularly the First Obligatory, as you know .. those who have tried it.. is extremely difficult to correlate the three different parts of the body that are involved, and also that during such a time, whenever you do it, that you of course are hesitant, and then there is your presence many times that will give you a headache. So there is much to be learned.

As far as keeping up a level for yourself, I would advise you to make a plan, a plan maybe that you will read, and that during the time that I'M away, you'll try to help yourself to be reminded. Don't depend too much on the Mondays and Tuesdays, because I think you might come every once in a while with a little criticism, and it will all work on the wrong side. The idea is that you will learn how to exist without me, and for that you may have to make special efforts, and you being Tuesdat Group, I can tell it to you because I think that you need it, and you also have to realize that efforts of that kind are necessary for yourself to maintain your own interest, and that even if you could imagine living on an uninhabited island with only one book, or maybe two, maybe All and Everything, and maybe the Bible... I do not know how religious you want to become, but in any event, that you only have that, and yourself and ,where will you be at the end of a year? Try to imagine yourself...by yourself, even in the midst of a group , try to imagine that you have no contact with anyone. Try to imagine that no one is going to remind you, that you are all on your own. That you can do as you please, and that no one will object to it, or could even criticize you for it, and that really if you try for one week during these three to be completely your own in any form

of laziness regarding work, that your honest with yourself that you won't do anything unless you want to do it, you want to do that, the third week you have to do just the opposite. You really should then make all the attempts in the world, and to try to remember work, and to remember in any kind of a day, or time, or hour, any kind of a condition, wherever you are, who you talk to whenever you can you have to consider Work as a possibility. Not that you will do it, because many times the conditions even in the strangest moments, you may happen to remember Gurdjieff, and then it may be utterly impossible to do anything. You may be emotionally involved, you may be busy you may run for a train, you may be so completely immersed in certain other activities, that is <sup>it</sup> impossible, but the thought has to be there and if translated into the actuality of work, so much the better.

But in any event during that one week, you concentrate as if your life depends on it, as if you would consider that without it you really couldn't live. Of course it is an ~~exageration~~ exaggeration to say that, as the second week is an exaggeration. But it belongs to a person who is testing himself out, and in a kind of a form by which you think that work could be more approachable, or that it could better become a part of you in any way you wish. If you think you could reach it through hard labor, if you think you can do it by meditation, if you think you can...do it by utter silence. If you can do it by being all the time angry, or in a negative state, or if you think you can do it by being all the time lazy, providing you have in mind how to create the conditions for yourself, in which you wish to find out how you can work, and where, and then how, in what conditions the best way of doing that.. You see it will give you a little different attitude towards yourself, because your starting to use then some of the instruments you have which are at your disposal. And with which



you could really manipulate different things so that after the three weeks you could be better equipped, and you would know much, and much more about ~~what direction~~ you could grow and want to grow and during this whole period...the first week being a period of preparation only..of thinking about the second and third week, not actually doing it, that during this period of three weeks you would have much more definiteness regarding wanting to work, or not wanting to work, and if you wish to work, now you will go about it. You will have to consider all the conditions of life in which you have to live and happen to live, and must line professionally,,,whatever time is consumed by it. You have to reconsider that if the time that you do spend is useful or not, that if it is worthwhile, that if it is worthwhile being set against the impossibility of then not being able to spend that time in working. And of course there is a great deal of ordinary kind of work apparently that is allowed by that kind of professional work, or work where you spend your ordinary work that you are engaged in, you spend your time unconsciously, and that in that way it is still possible, that there are many times, many moments in which you could really work if you wished.

So leave out impossible times, or conditions in which your too much involved ,but that when you consider after three weeks, now I know what I should do to create. So you try this to consider yourself an instrument with which you want to become much more familiar, and then with that you start out. In the first week come to the meeting; second week come if you wish. If you don't, don't. The third week absolutely come, without doubt you must make up your mind about it. That you get up with this idea, that the first thing you happen to think about is work, and the last thing you go to bed with is work. That you have to be really honest

about that, to give it a chance to see what the effects can be of work, and that you become more and more interested in analogous subjects that have relation towards work, or that you could view from the standpoint of work to see what there is in it or not. Selection of the people that you want to talk to, also on the basis of work...forget about the moments that are not useful for work.. fill them with something that can lead you to work, or that you consider conversations that are worthwhile, this is for the third week. It's the concentration of that, because as I said you could compensate for it by being lazy for the second week. But your third week has to be the non plus ultra week, you make that week extraordinary, you make it such a week that you didn't know you could make it, and that you hardly will believe afterwards that you have made that kind of an effort. It would be so useful if you could live like that, like many times I've said if you could live a day thinking of nothing else but dying the next, and that there are many many things that you still want to do, that you feel you have missed in your life... that on such a day that perhaps you could have an opportunity to do it, and maybe because of the seriousness you never would do it anyhow.

This is the way I think you ought to spend your three weeks. In preparation for a little longer period when I will be away, because I have told you at the beginning of the year, I will not be here as often, for many, many reasons, not always a personal reason for myself, or considering myself, but I have in mind of course the totality of an effort we are making in different parts of the country where it is necessary to help, to some extent to put them on a certain basis so that they can continue to live.

So again, don't count too much on me. I have substitutes like, you know, tapes; use them, use them to the best of your ability. Use them at the proper time. Don't say you will. ~~Do~~ Do it. Make lists of subjects, you know we have talked about it. That you remember maybe that you want to hear again. Make a list of such things with references if you happen to know where a tape is --- and if you have notes, go over such notes.

This is all for this third week when you want to live with the ideas of Gurdjieff. Now I don't want to say too much about it. It is up to you. You can only contain so much. It depends entirely on the level of which you are and the openness that you have at the present time; and no amount of me talking more or less will help that. Because you can only open your mouth up to a certain point, and then even if they force it, it would return again, to the normal condition.

Your appetite is settled. Your appetite is fixed. Your appetite depends on the conditions of yourself as a being. Realizing of what you are. There is no use hoping for something that does not exist. So if now you understand what I mean and that I believe it is necessary for you to have that kind of experience of the third week. If you believe me in that, if you believe in the possibility of that, it might really give you something. Try to remember it the first week, and try to think what will you do, and what will you eliminate. Because there are many things that are going to interfere with it, and if you know it in advance you can eliminate it. Arrange your life a little bit to make the third week possible.

Are there questions that you want to talk about? Any particular kinds of  
Sidell Keisler: Mr. Nyland, would give me a exercise in sensing.

Mr. Nyland: The exercise in sensing we have talked about many times.

Sidell: Well...

Mr. Nyland: You mean now the exercise itself?

Sidell: Yes, yes, I have tried it on several occasions and ah it---starting with the right arm and, ah, trying to be aware of its presence --- I find that in some ways I can,

it's almost --- like I have an inner I that, oh, travels --- or is aware of certain parts of it and I feel to some extent that, that is what you mean when you have talked about sensing.

Mr. Nyland: No, I really don't.

Sidell: No?

Mr. Nyland: No, sensing is much simpler. In sensing --- sensing is practically all unconscious. Sensing is the acquisition of something that the physical body, at the present time, doesn't have. You might call it, then, and attribute, or part of it, by which the physical body can continue to function, that in case there is a separation between physical body and the so-called feeling center, that then the physical body is not dependent on having to use the feeling center, or rather the other way --- the feeling center is not dependent on having the body being used by the feeling center that the body will feel at home. Or that the body itself can exist without being used by the feeling center. It belongs as part of the function to the physical body, and it is purely to establish for the body a certain sensation in which it knows that it exists, and no more. and that existence has really nothing to do with a liking or a dislike or even a description, could be quite possible in sensing. When you talk about inner I, you mix it up with that which might be as a result of sensing, that one could be awake. But that's a different question.

Sidell: Well, I, I guess I'm more confused about it, then, because I'm aware of my right arm. And I've felt --- that I could --- I'm aware of it at various points --- when I put my attention on those various points.

Mr. Nyland: No, I would simply say I know my right arm exists. And I would consider that only a mental statement with my ordinary mind --- as I have now.

Sidell: My experience is that, is that I don't --- I'm not aware of it as a --- a total arm but as various points of the arm.

My

Mr. Nyland: One can of course become aware of the arm --- if you wish --- that is, I can become aware and then awake to the existence of my arm and then accept that kind of a existence for whatever it is, without describing it --- or without wishing it to be changed. Of course, as a part of myself, it can become an object, for my sensing --- for my sense of objectivity, or the development of what I call an objective faculty in myself --- but sensing itself, as such, is nothing else but a relationship in which attention is being sent, or energy, from the mind to the part that I sense. And no more than the recognition of the existence. Sometimes in sensing I say I have so much attention that it is as if nothing else exists. And as if only that arm exists for me. So that attention is very strict between the two things without any further thought. So that with this when I only am sensing and this energy comes from my mind to my arm, that the mind itself is not interested in functioning too much, and doesn't interfere with that process.

Now if I add to that that the condition which my arm is in is of no concern because I am only interested in the existence, I approach a little bit more of --- really, awareness or an impartiality. And when it now happens that that exchange of that sensation or the registration of the sensation in my brain --- and that what is taking place --- that is, the coincidence of the two experiences, then I have reached a state of simultaneity, and with this three, of course, I wake up. But it is only that to use the sensing exercise for the purpose of being awake. And I don't want to do that.

Dont mix it up.

Sidell: I see.

Mr. Nyland: It's just a matter of existence, that's all. And I concentrate with the attention I have as much as I say it goes back and forth between the mind and the arm. And when that has been exhausted, I go to the next limb, my right leg. And then again, the same kind of a process, at that time, my right leg exists, (     ). And when I'm through with that, I cannot do any more that just having that sensation

registered, I go to the next, and then I go to the next. And there is no more involved than that: It does not have to lead necessarily to a state of being awake. Try it again. And put it on a simple basis, and don't connect it with work. ( ). All right?

Sidell: All right.

Mr. Nyland: There are several tapes about sensing in which I'm sure I explained it also in this way. Listen to one of them; find out where they are. It probably will help you to go over it again, and hear it explained again in a very simple way of what is involved. I've never said anything in the sense that it should become a means of waking up. Should become --- it can, but it is not needed.

Siedll: What is it's purpose, then?

Mr. Nyland: to develop something that belongs to the physical body.

What I said a little while ago that the physical body can exist by itself, in its own expression, so that the feeling center also can exist by its self; and that, you might say, the physical body doesn't feel too lonesome. You understand that the physical body and feeling center are so closely knit, now, that the feeling center has the only way of expressing itself by means of the condition of the physical body. and the physical body is so used to being affected by the feelings that, almost, it cannot exist without it. That the purpose of work is to separate the different functions, and have centers behave independent of each other. The physical body would be at a loss when the feeling center is not there. Which could use it; and the feeling center would be at a loss when it doesn't have the physical body to express itself. So on the one hand, I have to add something to the physical body, that it can exist by itself in its functioning as a physical entity. And I have to do something to the feeling center so that it will learn how to be ( ), without having to express itself with manifestation. These are the reasons.

Tom Records: Um, in meeting, um, 996 on June third, on this matter of sensing,



you did say that after sensing all the parts of your body, you should --- this should lead to a sense of the existence of yourself as a totality (talking at same time as Mr. Nyland.)

Mr. Nyland: It can; even that is not as yet being awake.

Tom: Uh, I don't understand.

Mr. Nyland: It can be, it can be a sensing of the totality of oneself but I didn't say anything about impartiality. In that I'm sure that I didn't.

Tom: What I mean is --- otherwise --- I thought really that, that when you became aware of the fact of your existence, that this was going over into a waking state.

Mr. Nyland: No; I am aware, but I don't want to use the word aware; I think, and I can know that I exist, and I can exist totally without having any awareness about it. I am Not in the sense we use it. As a thought process, as a recognition of my mind that it exists, of course, it takes place every time. Whenever I say the totality of One's existence, I can become aware of it by means of an objective faculty. I can also register as existing by means of my ordinary mind.

This is what always takes place whenever there is an "I". An I is aware of the existence of part of myself or the totality of myself. As an awareness, which means, impartially, and at the moment when it does happen. My mind remains also the same way, cognizant; not aware; it knows it exists, but through ordinary mental processes. You see the distinction. The object is the state. The registration is in two places. One, in ordinary mind, by means of a thought form, or a sort of process; the other, in part of the mind, by means of an objective faculty. They meet at the same place: That is why there's a possibility of mixing them up. But an I can continue to exist, and the ordinary mind continues to exist as if they are parallel and different entities. Naturally related to each other, but not direct, indirectly, by means of the object. All right?

Judy Harris: Mr. Nyland, I want to continue this just a minute. I think she started to ask, but I'm not sure, in sensing....

Mr. Nyland: Who did?

Judy: The first question. I don't know her name.

Someone: Terry.

Mr. Nyland: Sidell. Sidell. Do you know what she wanted to say?

Judy: I'm not sure. I think she started to ask...

Mr. Nyland: Ask her. (Laughter)

Judy: Do you mean in sensing that you can sense sometimes part of each limb, and not the whole...

Sidell: Yes, not the total, no it, not it as a whole.

Judy: I find that also and I wondered if///

Mr. Nyland: Each is right, because I leave it out; I learn about it.

I didn't want to go into detail about that, but the focussing of attention can of course attach to certain points of the certain part. That's quite possible ---

many times I've compared it as if it is like a searchlight being sent out from the head in a form of a certain form of energy, quantity of energy, I call attention, to attach itself, as attention, to that certain part, and play, as it were, with that searchlight over my whole arm, concentrating on certain places if I want to. There can be different sensations than the totality, but it, as a totality of the arm as spread over different sensations than the totality, but it, as a totality of the arm as spread over different points, which again can be combined, and then gives me that what the total arm is. But it would have gone too much in detail, because the first thing to straighten out was that there was no inner I. You see?

Judy: I see.

Mr. Nyland: It (        ). part; of course, there are certain parts, I can become sensitive --- you see, the difficulty is, it's not sensitive. That is, I can be --- and again, I don't want to use the word aware --- I can know that the nail of my thumb exists, by sensing it. All right?

Judy: Yes, thank you.

Barry Jacobs: I've been reading lately a book about astral projection, and in this book there are cases about people at the point of death who have seen themselves from another state of being, and described this state, and then, for various reasons, have returned. And, in reading it, I was wondering if this is the separation that you often talk about in a state of awareness; and if it is, it's it's not like anything I've ever experienced.

Mr. Nyland: No, it's not the same.

Barry: Not the same.

Mr. Nyland: No, Barry. Because that what separates as I remains attached to the body. It does not project itself outside the body, because without a body, the I cannot exist. And really, the body should not exist without the I. There is an interest in each other, as it were, because the body starts to create in certain forms of thoughts or feelings, the possibility of an I existing. And the creation of the I then means that it belongs to me, and that it starts to function only in relation to me. And it cannot be separated from me, because I create it; although in essence it has a certain quality which is not entirely me. Although one can quibble about that because if I say magnetic center belongs to me because it happens to be a form of light within myself, and that the reason why I would like I to be like a magnetic center for me, by this time outside, so that it could observe me. Then of course I endow it with a certain quality which is not so easily discernible within myself; nevertheless, it becomes part of me. And that then, when it starts to exist as I, and has a function of observing this body, myself, that then, into the development of that, that what is really making it exist is this quality of my own magnetic center which then, when I work, is fed by certain forms of energies which are not of this earth. So you see, then very soon the I becomes a certain mixture of two different kinds of foods: one coming from me, as the utmost of my life force which, for me, is --- and in the sense of the word --- an objective part of myself, and a certain form of food which comes from a higher kind of a level.

Now the astral projection of oneself is that what is ready to free oneself from life, and to continue to exist without the body; and mostly what is perhaps called a certain

form of ectoplasm, which is like a spiritual possibility which at times can crystallize out, and sometimes can become visible, and which is mostly made up of the substances belonging to one's feeling center, in the development in which they are --- not material, like the physical body is. I simply call them spiritual, in order to give it a name; and they continue to exist regardless of the existence of the physical body, and when that dies, that particular kind of a substance separates out and goes over into a different realm of existence. And projection is that this --- you might say --- projected into that, it is quite possible that the bondage between that part --- spiritual part --- and ordinary existence, material, is now completely cut off. And usually it does take quite more or less finished, and it has no further contact. But during that particular period, and particularly in the beginning, there are many bondages that are looser, will be loosened, only gradually; and that now this question of loosening, may sometimes cause that what wants to separate out to go back to where it was, because it knows that it cannot exist as yet by itself.

It's a very interesting thing, because, almost, it is like a fear that it is not as yet ready to live in another kind of an atmosphere, or another kind of a realm of feeling and that it knows that it has to return again to the physical body, and then the projection simply is recalled, as it were, in order to continue in life. It's a question of man's equilibrium, between life, as it is at the moment of death, going over into another existence of life. And the dying simply has to do with the condition of the physical body, which, when it is --- that has, when the living matter has left it, there is no further reason for the physical body to continue to live in the way it was, because all life has been taken out; and after a little while, it simply becomes stiff, and rigor mortis sets in, and then it cannot be revived anymore.

But it is still quite flexible at the moment when it is almost dying. Does that answer it?

Barry: Yes, somewhat. They, they talked about silver cord or some kind of spider-like thread, this, this ectoplasm...

Mr. Nyland: They talked about?

Barry: Well, in the accounts of the people.

Mr. Nyland: It is like an umbilical cord which still remains in contact with physical body.

Barry: Yes, that's how they described it.

Mr. Nyland: That's right. And it is there, sometimes short, sometimes long, I mean, in time; sometimes can be cut quite easily.

Barry: Is this in anything near the area of the Kesdjan body?

Mr. Nyland: Yes, it is. That what starts to remain in existence at that time, free from physical body, is the beginning of Kesdjan.

Barry: They, they also talk about how they can see with great clarity, and hear, and...

Mr. Nyland: They can hear in a certain way, not by means of ears, of course, but by means of remaining aware intuitively, of receiving certain forms of knowledge. The seeing is quite different. The seeing is not through visual organs; the seeing is an awareness by means of an I.

Barry: I know ( ).

Mr. Nyland: But you see, it is not fully developed, so also that will ultimately die if no work is done further. But that the conditions in this outer world, this other kind of a world, also exist for such entities to continue to develop. And it is not at all, life is not cut off for them.

Barry: No, when we work and assume that theoretically Kesdjan body does develop, does it take a placement above the physical body as they describe with their experiences?

Mr. Nyland: Well, the thing is this: the kesdjan body consists of two parts, of which one, at the present time, exists in each human being, and the other part can be developed. And that also what exists in the human body as it is at the present time in his personality, is something that is the beginning of his soul, or his intellectual body, which is the do, which, you might say, straddles the particular dividing line between the unconscious and conscious areas. As the result of work, there are little inroads made into a conscious area, and that represents some forms of crystallization of the Kesdjan

by means of sol-la-si; and of Soul body by means of its own do-re-mi.

To the extent that that is developed, the more it is developed, the quicker it

will loosen the umbilical cord with the physical body. Some people are acci-

dently developed in a conscious sense. And other people can develop consci-

ously by means of certain efforts. The majority of people never will develop,

and just happen to be, and every once in a while a little accidental moment,

which really doesn't count very much. Those are the people who stay longest

in contact with work. And who have contact, contact with earth. And for them it is

probably much more difficult to loosen themselves. But ultimately, it will be

loosened. Because, you see, the physical body will not continue to be in a state

where it can receive them again. So then they are on their own, and whatever

then their level of being is depends entirely on whatever their development has been

in ordinary life.

Barry: So really, we really prepare nor for this world at all.

Mr. Nyland: I would almost say that this world is like a stepping-stone. It is

simply a very small part of the totality of all existence, and if one has to learn to

see this life only as that kind of a part leading to something else, again, in a form

of life, of a certain kind; and that gradually, out of the different concepts, and

based on various experiences, and most possibly, experiences of an objective kind, I

will give a person insight into the potentialities of himself, and real understanding

of what he is. So that a person who does work can understand gradually what is

concept of infinity, which would mean that he in this life already has experienced what

it is to be infinite. And that infinity would include the totality of all life existing,

everywhere and always. And that for that reason, that I, being at the present time

limited in my viewpoint, and only having a little bit of a possibility of extrasensory

perception, can see what may be next to me in the next kind of a world, but that's

as far as I can go. And that only the development will be dependent on when I get

there, how far I then can go, in whatever condition I am, and to the extent, you

might say, that I have vitality to continue to wish to live with it.



Barry: So this life is like preparing the peephole to see the next one, so you can work in that one.

Mr. Nyland; At least I think so. That is, the way a man is at the present time, has an opportunity to continue as the same unit, or entity, in life hereafter. But if he doesn't take it, I think his name and whatever the entity is will be completely demolished and destroyed. And what will remain is a form of life which used to be attached to earth. But afterwards is not any longer attached, and his name, as such, has disappeared.

Barry: I was in a conversation a couple of weeks ago, and the party I was talking with, I raised, I mean I was talking from a position now of, at least what I thought I understood as work, and, and he raised the idea of why would I want to continue my name, so to speak, of work, why am I so egotistical or selfish, or whatever self-centered, that I should want this identity of myself to go on infinitely. And.....

Mr. Nyland: There's no particular reason for it, that only, that if one works in a certain way or tries to develop or overcome certain difficulties, that of course, you have a perfect right to be attached to what you are. And that it would sound and looks a little silly, to simply say that this is what I'm doing in order to keep alive on earth, and nothing else would happen afterwards. That if life would be cut off at such a time, or I myself, eventually I would have an interest in that what I have done, even to the extent of having pride about it. And I think it is quite illogical to assume that it would not exist, even if it does exist with my name, that something that I now call life within me has no particular reason to be killed in some way or other, not even because of my own efforts. And that most likely the logical way of looking at it is that temporarily a certain form of this life has been put in that what I call body, and that what I call my body, now is not me. So when I'm interested in the continuation of my life, I'm not interested in the continuation of my body by that kind of a name. You see, it is not that at all. It is that an assumption would be that I would continue as a physical creature.

The accent on my life is on the fact of aliveness within me, which happens to be now in my name. As soon as my body dies, it has not any more my name, nevertheless the entity has a correspondence to something that used to be me. So it is in that sense a part of my life that continues to live until it has reached full freedom. And at the point of full freedom, it can be combined with everything existing, and of course, then I, as such an entity, also ceases to exist. So the aim is not to remain continually attached to the name that one has now. But the aim is to free oneself from all that is now as bondage. That the freedom starts with whatever bondage may be on different levels, until finally, the state is reached in which I understand the difference between finiteness as bondage and that what is infinity as no bondage. Or, simply, existing.

Barry: If, if in the logical conclusion of our work we dissolve into the infinity or eternity of All, and if also a person of man on earth who does not work, and dies, and that which is his magnetic center or particle of life returns also back to the totality of All, why the journey?

Mr. Nyland: Now, the question is: does he really return, or does he find himself in the place where he is, as infinity?

Barry: I don't know.

Mr. Nyland: All you can say pragmatically, if he happens to be a human being on earth, with a definite limited vision and possibility, or even perception, I think it is pragmatic; that is, I find myself unconscious when I know there is a possibility of consciousness. Why this happened on earth I can explain cosmologically. That is, if earth is built up or rather, if it belongs to a certain form of cosmic ray, ( ) the universe, by means of its own existence, has certain forms in which this life form is poured. You see, when I come into a very difficult situation of trying to explain it, because if I assume that there is a ray, a cosmic ray, to which the earth

belongs, why should it be this particular radius, if the Sun Absolute happens to be at the center? And starts, you might say, to shine. And there would be all kind of radii in this particular sphere, almost an infinitesimal number. And how can I explain, in such a case, that if the center, the more apart of different worlds would be?? And what would it mean?? what would be the meaning of space? I cannot, I cannot grasp it, I cannot get at it, that way. Because to me it's absolutely inconceivable that I am cognizant of the totality of everything Existing. And that the only way a man finally can reach this kind of wisdom and, you might say, be at home, or content with it, is that he reaches within himself the understanding of that which is his world as one. And that the solution for his problem of finiteness is the experience of infinity in a point.

Logically there is no objection to it; and apparently it's the only way by which a man can find satisfaction for whatever now bothers his mind. But you see I have to go through all the different rigmaroles in admitting that I cannot do this now, even with the best intention in the world. And because of that, I assume that all kinds of other things exist, which simply satisfy my, partly my curiosity, partly my logicalness, or partly bringing down what I think is now universal, to a level where I, with my limited eyes, can understand it. You see, if I didn't have to admit that I in my consciousness am limited it would be an entirely different story. But this is a fact that I have to acknowledge. That there are limitations, that there are dimensions, that there are space, and with space limits. That there are times, and time limits. I cannot think in any other way because I am, at the present time, not equipped to experience eternity. And I can say that, knowing that it would be possible for me to experience it, if I know how to get there and this has been, all the time, the constant struggle, of how can a man become free when he was born on earth? And without comparing himself to the other creatures who may live in a different place, if they exist; and that I say that earth happens to be an unfortunate planet because.

in the cosmic ray it happens to be at the particular part of Fa which is one and a half, and requires a great deal more, and therefore, organic kingdom had to be created in order to make a form and state of energies to go from the sun to the (     ); it may be quite possible, but for me, what meaning does it have? Nothing else but a little theory that sounds good, and it is logically put together, until I find in myself this process, of involution, and a process of evolution, the process of equilibrium within myself, in which involutionary and evolutionary process I happen to be in a state in which I wish to be in balance by paying attention to the left and to the right. And to become part of the involutionary process of myself, and part of the evolutionary one in myself. And the only way I can illustrate that is by saying that that what I am is only potentially evolving. And what is involving is already there in the form of my physical body, and a little bit of the Kerdjianian.

That I am in the process of my own development, just exactly at the point of a 50/50. And what I call Balance. About that in me represents an octave, in which I am at Fa; in which on one side is the do-re-mi; on the other side is the sol-la-si. And that really the place where I am regarding my own development is exactly at mi, ready to go across fa, if I know how. You understand what I mean?

Barry: Yes.

Tom Records: Mr. Nyland a short while ago you said that the body Kerdjian proceeds by means of the I which we understand in work terms (     ): before that, I thought I understood you to say or indicate that the I dies with the Physical body...

Mr. Nyland: ... The I now in quotation marks?

Tom: Yes.

Mr. Nyland: No, not right. The I is created of material that has nothing to do with the physical body. So it is not subject to the law of death,

as far as physical body is concerned.

Tom: But you were saying that it could not exist without it.

Mr. Nyland: Of course it is dependent on it for its growth at the present time.

When it is dependent on it for its growth at the present time. When it will exist, whatever the development is, it will not become mature ( . . . ), so even that material that is created, as it were, by a man who wishes to become objective, will remain in existence the same way that the ordinary do-re-mi of his Kesdjan remains in existence. But it is of very little use to him. Only when I starts to go out and reaches the state in which it is permanent, it would be then in regard to the destruction as a result from earth, continue to exist, because it is no longer subject to death. And it also has to remain in contact with that what is the body; and the body has to still feed it, all the different processes of myself as thoughts and feelings wanting to keep on creating them, or that what is within me as magnetic center making a replica outside of of me of that what is already inside.

There are many ways of looking at this, of course. It still remains for me an entity entity, even if I say I and It. Something like I can start to function for me, or even if it cannot exist without me; but only when it has grown up sufficiently, then it can leave that what is It because it doesn't need it anymore. If you take this as a diagram: if that what starts to develop as Kesdjan off sol-la-si, and if that what is intellect is do-re-mi, there is a point in which that by itself can continue to exist without the physical body. It is a question, then, of the loosening of the si-do.

Tom: Where does I stand in relation to those two?

Mr. Nyland: I really starts out with that what is the beginning of intellectual body.

Tom: Do?

Mr. Nyland: That is the do. It starts out with that. It is spent by the do-re-mi- of intellect, by means of certain methods, and then it acquires from the Kesdjan body

.. . . . The I becomes permanent

the energies as represented by sol-la-si. The I becomes permanent when it overbridges the fa in intellectual body. And the sol-la-si of intellect is really I.

Tom: Oh.

Mr. Nyland: But you see, it becomes I, then, in relation to that what is the spiral below it. The meaning of the sol-la-si for intellectual body is the difference between mine and three in the second cycle of the enneagram.

Tom: Oh, that.....

Mr. Nyland: You will see it when you see the diagram, you can see the relationship.

Tom: I had somehow previously gotten the impression I was a finite tool.

From which the Soul body was a separate entity.

Mr. Nyland: No, no, it is really not. This is when one starts to use the I, as it now is at the sol-la-si, will cause at the si-do of that particular octave, the fusion of the three bodies if they still exist. And then in that entity that what is I remains as the freedom of the si-so of intellect, in command of that what has become the entity of the three bodies. It is a little difficult ( ).

Tom: ( ). to me now.

Mr. Nyland: Good.

Ruth Heim: Mr. Nyland?

Mr. Nyland: Yeah.

Ruth: Um, the subject of the death of physical body is something which I have always tended to avoid thinging about. When I was Younger, my concept of death, v which came, I suppose, out of my own imagination, was complete b nothingness. Maybe because of things you have said in the group within the past month or so, I now, can entertain the idea that there might be somethnig else for me personally. Um, I guess you could call it some kind of hope. On the other hand, I have ideas, um, ideas tha um, I could be, say, after my death, uh, wahdering about, not quite a ( ), what, where things like that are very disturbing also.



Mr. Nyland: Why would it be so disturbing?

Ruth: I presume it's, uh, the old naturalness. Well, why it would be disturbing, um...

Mr. Nyland: You see, when one becomes a little bit more familiar with the fact of death, one doesn't want to think about it when you're alive because you want to stay alive. But if one can see in the consideration of that what may be death that one values one's life more, then it has, you might say, fulfilled the bill, with thinking about death. What actually takes place at the time of death is simply that a certain, increasing a certain, sometimes called presence. Or at least a form, simply is taken away. And that that what is left has a different kind of consistency. It is kept within the form; nevertheless it has definately a certain substance, or a certain form of density. If you consider that ( ), because it is a little more facile, or a little bit lighter, it will float easier than the physical body. That's quite right. But there's no objection to assume that it can exist, and that one can also, you might say, live in it. And if you value air as against water or solids, it also has a substance. It has an entity, and is definitely noticable to one, when one can use it.

In the same way, such spiritual values, or that what perhaps becomes ectoplasm when it crystallizes, is simply something that I'm not as familiar with, because I don't want to think about it. When I start to consider it as something that also belongs to me, that is why I say yes, it is a little because it is less dense. So it may be floundering around easier bit easier than my physical body. It's only a matter of degree. Because if it comes to floundering around as far as my physical body is concerned, we do that every day. And I am pushed back and forth by all kinds of influences, without even the knowledge of that. So, principally, there's very little difference. Only I'm not familiar with it. And I've been taught by education not to consider it, because that is something Oh so Terrible. And true, it is terrible. ~~And I've been taught by education not to consider it because it is so terrible.~~

And I'm used to a physical body, and an appearance, and that represents for me my father or a friend, or so and so and that always then is gone. I have a difficult time to imagine he is still alive.

But if I am then trained to assume, and many people are trained that way, or by nature are fortunate that they have that kind of separate ( ), for them, spiritual world exists. And there may be very few, because there are very few who are willing to let the desires of their body go. And one cannot blame them for it. Probable it happens to be their condition of life. But it is mostly the unfamiliarity that I've been taught not to have to think about it or that it almost is sinful to consider it. Or if I want to consider it, that it has to be done in prayer, and hoping that God will help me to the kingdom of heaven, and so forth.

All these, I wouldn't call it nonsense, but they are conditions. And they come, of course, from father and mother, and the rest. And I have a hell of a time working myself out of it in order to come to some kind of conclusion that I say, "This is the kind of thing that satisfies me. And whatever I use for it, all right."

Ruth: Well, my training is when you die, that's it.

Mr. Nyland: Yeah. Sure. And if you live under the condition, you start to believe it.

Ruth: Now, I, I do find that if I can begin to admit ideas like this into me, and still keep my balance, that uh they actually can, can help me to place earth more properly.

Mr. Nyland: Oh, yes, there's no doubt. That if the accent is a little bit more on the spiritual part or in the life, it is less on that what is your body. And as the requirements of the physical body get much and much easier to be overcome, and I don't live that ( ).

Ruth: If I can see, um, this phase of my existence as a step on a journey...

Mr. Nyland: It would be possible...

Ruth: ...then, um, I would not, I imagine I, I feel, I would not have to be quite as attached to my body.

Mr. Nyland: But that is a theory only.

Ruth: Um, well, uh, there have been moments here or there where it has been helpful in my efforts to become objective to myself.

Mr. Nyland: That's right, that's right.

Ruth: Is there, uh, could you recommend to me a book which proves or...

Mr. Nyland: There's a book called Natural Laws In The Spiritual World.

Ruth: Natural Laws Of The Spiritual World.

Mr. Nyland: In The Spiritual World. It will be out. But there are several books on extrasensory perceptions, mental telepathy, books that border on that particular, you might call them, description of that what exists, without having to go into the spiritualistic seances, and so forth, and the Ouija Board, and, and things like that.

Ruth: I mean something, The Tibetan Book Of The Dead, or...

Mr. Nyland: No, it won't help. That is no good. Not even the psychedelic interpretation of it.

(Laughter)

Not at all. Keep very simple. It's much nicer to read a little bit about media. People who are in contact with such kind of work. Jean Dickson, for instance, and to see what the so called prophetess tells us what's going to happen. And things like that, I think are quite interesting. Not that you have to take ( ) you know, and believe them all. And still, there is something there you cannot deny. Varieties of Religious Experiences of James and when he then starts to become interested in the psychological and the possible psychic developments, such a man who first had gone in the wrong kind of direction, to find out what is religion, and then afterwards has to admit that there is some form, at least, of spiritual existence. It's quite interesting.

Ruth: This is the, um, philosopher.

Mr. Nyland: Yeah. And such other books, I think, that become, of course, of

interest. Take The Betty Book, if you like. A few books on the shelves here, including even Fate Magazine. Now, Ruthie, there are things that are very interesting, which will...if one reads it or tries to see it without believing every word, will make one a little bit more susceptible to such a possibility. If I live in the works of my Father, which may be Heaven, of course, I may be freer from earth. And ultimately, because of work, the accent is not on the positive quality of earth, my body; but becomes positive quality of that what is mind, consciousness. I change the balance of myself completely. Although within myself wherever that center is, the central point only changes in place to go from solar plexus to my heart. But it remains still for me the center of my universe which is my world. And all that has been changed is the accent of something that was ~~xxx~~ negative has become positive. And that what used to be positive is now negative. And it's very good; because on that kind of a basis, I have some ground to stand upon. Because I can depend, then on that what is either earth, my body, and that what is intellect. And they will not go astray by having to depend only on the existence of earth, my body, and where my mind has very little to say.

So you see, it makes a much more complete man. And with that completeness, he is able to include the possibility of his own existence, linked up with another kind of a level which he doesn't know when his mind is negative. But which he will know when his mind becomes positive. The positivity of the mind excludes that what is enemy of the mind as it is now, and includes the higher form of intelligence with which he has perception, which, at the present time, he has not at all.

I think in general the world of man has to be enlarged. And it surely should include all kinds of extrasensory perceptions. Think about death, but usually with the idea that you are glad to be alive.

So...

Dick Wachtel: I just wondered when you were speaking about, I wanted to ask whether a fully developed, fully alive "I" is the same as the Atman of the Upanishads.

Mr. Nyland: Well, that Atman is really all existing, before and after. You know, anything that's identified with man as he is, and ( ). But Atman is , as well as ( ) not free. Whereas the whole idea of "I" is that it should become free first, before it can be connected. So the concept is a little different. The Atman in its purity would be a free man. But it is at the present time, not at all, and it has not been made that way. It is not developed. That if a man dies, Atman will remain. But if during that time that he is, that it is connected with man, maybe Atman has been changed.

Dick: What is Brahman?

Mr. Nyland: Brahman is simply a wise man. Belong to certain categories of ( ).

Dick: Yeah, I read somewhere that, that, the ultimate aim of, of the, the disciple of, of the Upanishads, or one of the sages, was to know the identity of Atman and Brahman, and ( ) being the universal principle.

Mr. Nyland: That's right. That is consciousness. The Brahman, because of his wisdom, would represent consciousness. And for each pupil or disciple, the aim is to develop up to the point where he has consciousness. In that sense. But this consciousness as an entity has to ~~be~~ include the possibility of operating with this consciousness in this world. And that it wants to cooperate; it does not only have to have consciousness, but has to have something that represents one's feelings. Or his emotion has to be conscience. Man has to be made up of three things, not two; and not even one. One ( ) cannot exist; Atman as essence can. But you see, it has to have a function in order to become manifest in this world. And for that reason, if I start with consciousness, that at least I have the intelligence to direct that what is needed for me, and if then, at such a time, knowledge can be ach-

ieved or reached by means of a different road, not having to go through consciousness, I become then, at that time, conscientious. That is why Gurdjieff, the intellectual octave is always parallel to the emotional one. So the development is really coincidental. When, let's say, when do-re-mi of intellect starts to develop as do-re-mi, re develops at the same time as la of Kesdjian. Sol-la-si are identical, only colored emotionally to the do-re-mi which is colored intellectually. Now ( ) finally reach a certain stage of si-do of Kesdjian and fa of intellect: they become, because of the influence of si-do on the fa of intellect, united. This means that the question of consciousness and conscience, now being united between the two, will wish for themselves an expression as manifestation. And they, you might say, form because of that, will, as expressed in the functioning of the body.

One of the particular, you might say, quantity of consciousness and conscience is that there is no argument between them. And because there is that kind of an understanding, there is a possibility of an expressing, in one way only, by means of will. This really becomes man. Because then, as conscious and conscientious man, he manifests as an individual, having a will.

The totality of the three, then, become, you might say, the fullgrown "I". But don't let's not go now too far into that, because that's the sol-la-si and that becomes the commanding agency. Do-re-mi of intellect, and the sol-la-si of Kesdjian. Some day I will explain ( ).

I think the ideas of Gurdjieff are a little bit more intelligent and a little bit closer to the cosmic understanding. And that any kind of Indian philosophy that you read about, although in it there are exactly the same kind of principles, but it is difficult for us to get the idea of what really is meant by it, because we are not adjusted to them. I think with Gurdjieff it's a little easier, because it's put in words that we can understand. If I study

Vedanta for a long time, become imbibed by the Upanishads, all the sacred books of the East, and I lived there, with that kind of an atmosphere all around, surely I will start to understand that form of Buddhism. That form of Hinduism. Or whatever other religion there is in the East, in India; I would start to understand it in the same way as I now can understand consciousness, a la Gurdjieff. ( ).

So, we will stop; I will see you in four weeks I hope. Have a good time; try to work. Try not to forget. If you wish, every evening before you go to bed, say a little prayer: "Lord, make me not forget."

Goodnight everybody.

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